

THE LIBERATOR

IS PUBLISHED WEEKLY
AT NO. 25, CORNHILL, BY
ISAAC KNAPP.

Am. Lloyd Garrison, Editor.

Subscription price, payable in advance—\$3.00 per annum. Single copies, 5 cents. The paper is sent free to the poor, and to those who are unable to pay for it. The paper is sent free to the poor, and to those who are unable to pay for it.

AGENTS.

MAINE. Nathan Winslow, Portland.

NEW-HAMPSHIRE. Willard Russell, Amherst.

VERMONT. John Brown, Woodstock.

MASSACHUSETTS. Wm. Henderson, Haverhill.

NEW-YORK. R. G. Williams, N. Y. City.

NEW-JERSEY. John C. Foster, Newark.

PENNSYLVANIA. T. Hamilton, Russellville.

DELAWARE. R. Kent, Andrews Bridge.

MARYLAND. Rev. Chas. A. Boyd, Erie.

VA. J. P. Wood, Richmond.

NC. J. P. Wood, Raleigh.

SC. J. P. Wood, Charleston.

GA. J. P. Wood, Savannah.

FL. J. P. Wood, Tallahassee.

AL. J. P. Wood, Montgomery.

MISS. J. P. Wood, Jackson.

LOUISIANA. J. P. Wood, New Orleans.

ARK. J. P. Wood, Little Rock.

MO. J. P. Wood, St. Louis.

ILL. J. P. Wood, Chicago.

IND. J. P. Wood, Indianapolis.

OH. J. P. Wood, Cincinnati.

P. J. P. Wood, Philadelphia.

N. J. P. Wood, New York.

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MA. J. P. Wood, Boston.

VT. J. P. Wood, Burlington.

NH. J. P. Wood, Concord.

ME. J. P. Wood, Portland.

ATLANTA, GA. J. P. Wood, Atlanta.

CHICAGO, ILL. J. P. Wood, Chicago.

NEW-YORK, N. Y. J. P. Wood, New York.

BOSTON, MASS. J. P. Wood, Boston.

PHILADELPHIA, PA. J. P. Wood, Philadelphia.

CINCINNATI, OH. J. P. Wood, Cincinnati.

INDIANAPOLIS, IND. J. P. Wood, Indianapolis.

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ST. LOUIS, MO. J. P. Wood, St. Louis.

LITTLE ROCK, ARK. J. P. Wood, Little Rock.

NEW ORLEANS, LA. J. P. Wood, New Orleans.

JACKSON, MISS. J. P. Wood, Jackson.

MEMPHIS, TENN. J. P. Wood, Memphis.

RICHLAND, S. C. J. P. Wood, Richland.

CHARLOTTE, N. C. J. P. Wood, Charlotte.

SAVANNAH, GA. J. P. Wood, Savannah.

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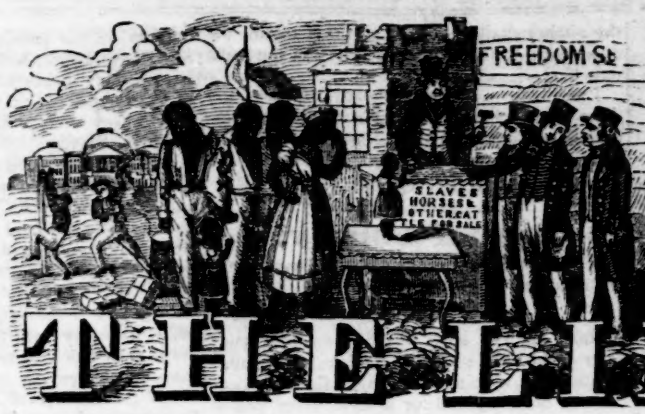
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VOL. VIII. OUR COUNTRY IS THE WORLD, OUR
BOSTON, MASSACHUSETTS.

ANTI-SLAVERY.

From the Friend of Man.

'American Liberties, and American Slavery, by S. B. Trevellick.'

We meet with a number of favorable notices of this work in the country newspapers with which we exchange. Few books written by abolitionists appear to have been so well received among the country editors who are not enlisted in our cause. And yet we do not see that he has shunned to declare the same truths that have often given so much offence. One reason for this difference, perhaps, is that he has not been so unmerciful in his denunciations of the country editors who are not enlisted in our cause. And yet we do not see that he has shunned to declare the same truths that have often given so much offence. One reason for this difference, perhaps, is that he has not been so unmerciful in his denunciations of the country editors who are not enlisted in our cause.

We dipped into it one morning at section 20 (page 334) and found a devoted and a hundred pages of it, with a good deal before breakfast, scarcely conscious that so much time had been consumed. The writer seemed to understand what was needed, and we found the book any thing but dull and uninteresting. Further than this we cannot say, as business calls to other departments of labor—but we should not be surprised if this volume should meet with much favor, and cover a field which has not yet been exactly occupied by any book that has preceded it.

From the Connecticut Charter Oak.

'AMERICAN LIBERTIES AND AMERICAN SLAVERY—Morally and Politically Illustrated, by S. B. Trevellick, Rochester, N. Y. Published by John S. Taylor, New York, 1838.'

This is a handsome volume of 466 pages. We have given it an examination, somewhat hastily, but sufficient to enable us to say that it is a very useful publication, and we can recommend it to any one desirous to ascertain the character and tendencies of American Slavery, and the general views of the advocates of immediate emancipation.

The writer has divided the subject into forty sections. Each section is devoted to the examination of some particular objection to the discussion of Slavery at the North;—in doing which, the author says, 'the Constitutional principles of our own free institutions, and the fundamental truths of all just government, are attempted impartially to be illustrated.' We think he has succeeded well in meeting these forty objections. Some of the points, it is true, are very unimportant, and hardly worthy of serious attention. Still there is not one of them we have not heard urged in one way or another, and it was well, therefore, to give them all a passing notice.

Much industry is evinced in the collection of facts and arguments, and it is manifest that the author has not only thought much on the subject, but that he is acquainted with most that has been written and said in relation to it.

Dear Sir:—I have perused with great satisfaction, a manuscript copy of 'American Liberties and American Slavery, by S. B. Trevellick, Esq.' I believe this book peculiarly adapted to disarm existing prejudices against the all important subject now before the American people.

Pastor of McDouglass Baptist Church, New York, June 4, 1838.

In the above opinion I most cheerfully concur.

A. L. LIBOT, M. D. New York, June 4, 1838.

From the Advocate of Freedom.

ECCLASIASTICAL ACTION ON SLAVERY.

The following resolutions on the subject of slavery, were adopted by this Conference, at its recent session, in Gardner. They were introduced by the Rev. Dr. Tappan, who advocated their adoption in some appropriate remarks, and were passed without a dissenting voice.

Resolved, 1st. That slavery, in the United States is a great sin, hindering the success of the gospel, and destructive to the souls of men; and that it is the appropriate duty of ministers and churches to attempt its removal.

Resolved, 2d. That as long as any of our countrymen at the North or the South excuse slaveholding, or which is the same thing, holding and using men as articles of property, it will be a solemn duty to show the intrinsic sinfulness of the practice, and to bear against it our decided solemn Christian testimony.

Resolved, 3d. That the churches which give their sanction to this heinous sin have strong claims upon our compassion, and that we cannot innocently suffer the sin upon them.

Resolved, 4th. That peace secured by the sacrifice of principle and the neglect of duty, is more to be dreaded, because more fatal to the souls of men, than agitation occasioned by proclaiming the whole truth in love.

Resolved, 5th. That this Conference renew their recommendations to the churches, to abound in prayer for the speedy and peaceful termination of the American system of slaveholding oppression.

Resolved, 6th. That while the recent termination of slavery in the British West Indies, calls for devout rejoicing and praise, it strengthens the belief that by the blessing of God in answer to prayer, upon faithful, persevering effort, the same system in this country will be abolished, and that some of us will live to hear the trump of peace, sounding liberty throughout all the land to all the inhabitants thereof.

Resolved, 7th. That this Conference bear testimony to the fact that slavery exists in the United States, and that we as ministers, Christians, philanthropists and freemen, will use our influence and exertions in every constitutional manner, by lecturing, by the press, and by petitioning our legislature and Congress, for its immediate abolition.

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THE COLONIZATION SOCIETY.

From the organization of this detestable society, the five colored people of this country have regard to with abhorrence. At the late Anti-Slavery Convention in Utica, our eloquent brother, Rev. Nathaniel Paul, of Albany, spoke on the subject as follows:

Mr. PAUL. Mr. President—It devolves on me to second the resolution that has been read, (cry of louder, louder.) I will say, sir, as a Quaker in London once said when the audience wished him to speak louder, 'You can't expect to get the steam up all at once.' I will speak louder by and by. I would remark, sir, that I was always opposed to the scheme of colonization. I was opposed to it from the commencement. I was not instructed to oppose it by William Lloyd Garrison, nor by any other man, but as soon as I saw there was such a project on foot, I began to inquire what I had done that rendered it necessary for me to leave my native land for Africa.

This is the place where I was born, and dear to my heart are its fields, its rivers, its forests, and its mountains. My father shouldered his musket in the Revolution, and in connection with others of his color (I would not have it forgotten that the blood of the colored man shed in defence of this land in which he denied his rights as a man, has enriched its battle plains) went into the fields and fought the battles of his country! This is the place where I was born and brought up, and why should I leave it?

The Colonization Society considered as cruel and oppressive. It denied that the colored man could be elevated here, and under the plea of benevolence, urged him across the ocean to an uncivilized and inhospitable country. I wrote against it—talked against it—and preached against it wherever I went, and have done so to this day. I thought its principles were wrong, and its foundations sandy, and I predicted that it would eventually fail.

I did suppose at the time I left this country for England, in 1820, that as yet no advocates of colonization had been there; but when I arrived, I found that one of the agents of the colonization society had been there one year before me. The colonization society had sent an agent there at an early period, before its operations were much known, the reader to carry its plans into effect; but the friends of the colored man there could not swallow the bait. Great Britain was not a country so foolish as this, that thought it necessary to drive away a part of its inhabitants.

I met the agent, and was asked by him what my opinion was concerning colonization. I told him I did not think it calculated to benefit the colored race, or remove slavery; that I could not look favorably upon it; that I abhorred it; (it was always plain upon this subject) and was going to lift my voice against it.

Among the places which I visited was a village where many of the Friends reside. There was a meeting appointed in their meeting-house, and the house was well filled in order to hear an explanation of the object and character of the colonization society. Previous to the meeting, the agent called upon me, and said if I was going to speak against the colonization society, he would meet me. Depend upon it, said he, I will meet you. Very well, I replied; and I found him as good as his word. This gentleman met me at the place, and rose to give his objections. But I considered there was not much weight in what he said, and told him I had but little to reply. His principal argument was, that the Society could not but be good from the character of the individuals engaged in promoting it. He said there were many Christians at the head of this scheme; and among others, he mentioned the name of a person who is now in this house. He referred to him particularly; and I would tell you his name, if he was not the President of the New York State Anti-Slavery Society. Such men could not possibly be induced to undertake a cause which was not the cause of benevolence. I told him that he took such pains to vindicate the Christian character of such men in vain—I would say nothing against them.

You say, America is not the country of the colored man, but Africa is. Now will you tell me where the country of my ancestors is? If you will do that, I will become a colonizationist (for you perceive that I am not altogether black.) My ancestors on my father's side were colored; my father was a native of Africa, and my mother a native of England. Now, sir, where will you put me?

Well, sir, he soon retired, and I have not seen him since.

This is not all I did to clog the wheels of colonization there. I searched the publications of the colonization society for extracts which would disclose its real character. These I collected together, and arranged them in a pamphlet, of which I had printed 2000 copies. The tract was afterwards put into one of the anti-slavery periodicals, the circulation of which amounted to 15,000 weekly. But it did nothing there, compared to the effect produced by George Thompson and the fanatical Garrison. Garrison planted his 21 pounder, fired it off, shattered the colonization car, and sent the engineer, the agent, home to Philadelphia.

But, sir, during this Convention, we had an anti-colonization meeting at Exeter Hall, in London; and the well known enemy of all oppression, Daniel O'Connell, was present, and favored us with one of his most eloquent speeches. He related two anecdotes in his speech, which were so pointed, that I laid them up in my mind.

A gentleman in Dublin, met a person just returned from a voyage, who told him a cargo of iron was shipped for a port in Africa, and when it arrived was found to be worm-eaten. The gentleman asked him what kind of a worm it was—the other replied it was a large bug.

'Ah!' replied the gentleman, 'we have just such bugs in Ireland; they will eat any thing they can see. We call them rust-bugs.' The Colonization Society is a bug of this description. It will eat iron, and will digest it like an ostrich.

The other was this. Mungo Park tells us in his travels in Africa, that he penetrated the country as far as Abyssinia, and he tells us that there he saw a girl who came near the spot where he stood, with a basket of eggs, and when she saw him she cried out, 'ugly! ugly!' and threw down her basket, breaking her eggs all to pieces, and ran away crying, 'the devil! the devil!'

And the gentleman said that as colonization seemed ugly to the colored people, he hoped

THE COLONIZATION SOCIETY.

They would find not a few black girls who would run away from it, crying 'the devil! the devil!'

This was the winding up of colonization in England. The agent soon after left the country. I wondered that our good friend Stanton overlooked this, when he answered the objections against abolitionists, that they have done nothing. He showed that this was not correct, and he has said enough to prove it without fear of contradiction. One thing more he might have said with propriety: that they have crushed the head of the Colonization Society. But, like certain other animals, it will live after its head is crushed; it may be some time writhing, but it must die. Who does not believe that slavery must die, not in this country only, but in every portion of the world? And with it the wicked prejudice which tramples the colored man in the dust. And I ask, where the Colonization Society can get any assistance when this prejudice is dead? Who will feed it? Who will become its advocates? Who will give them money? There is power in the gospel of our Lord Jesus Christ to bring man back to his God, and will bring him back to his fellow man. I have been thinking how it would do for Dr. Proudfit and some of the advocates of expatriation to go to the emancipated islands of the West Indies, and solicit aid for their enterprise. How would it answer for some of our serious friends to go to Antigua, and form a colonization society there? There they would find the white man and the colored man living in peace on the same soil—there is room for them both. And they have got work enough and room enough to sustain them all in the southern states, if it were not for the prejudice against color.

And looking to the glorious work that has taken place in the West Indies, we perceive there is much, Mr. President, that calls for our admiration and our wonder. We see enough to call forth the highest praise to God. What have we seen there? Slavery was once there with all its horrors; now we see freedom, peace and happiness! A short time since, the colored man was groaning in bondage; now he exclaims, I am free! The safety and propriety of immediate emancipation has been tested; and it has resulted gloriously. The cry of insurrection and bloodshed which our opponents raised at the idea of emancipation has been premature. Alas! for Dr. Fisk and his coadjutors. Alas! alas! for the gradualists!

Oh, sir, I rejoice at what my eyes behold. I thank God for the worthies who have pleaded for humanity and God in the isles of Great Britain. But have we not our worthies here?—our Garrigues, Birneys, Jays, and many others 'Aye, sir!' And not only gentlemen, but ladies too. In Great Britain, ladies lent a helping hand and came up nobly to the work, and so they have here. We rejoiced when Miss Grimké (now Mrs. Weld) came out and embraced the anti-slavery cause. We have a Mrs. Child, and others who are coming forth under the banner of emancipation.

These are friends of the slave—the colored people—not wishing to push them from the soil of their birth, but desiring to give them the privileges to which all men are entitled. And the colored people feel grateful to them, and the language of their heart is 'we will live with them, die with them, and go to heaven with them. This is our native land, and here we will remain.'

From the Mendville, (Pa.) Statesman.

A TOUCHING INCIDENT.

'Man's inhumanity to man Makes countless millions mourn.'

Mr. Editor.—The following extract from a letter written by a young man of this village to his friend, is a graphic description of a slave scene very common in the South. True, the matter may be incendiary, and he whose heart shall throb at its reading, may be a fanatic, and the publisher may deserve lynching; yet, if you will risk the consequence of an insertion, at least one of your subscribers will be gratified:—

'After I had got on the Ohio river, many things there were which might have rendered my journey pleasant, had it not been for some others, and one in particular, which I shall relate, and which cast a gloom over the whole of my journey.

'A few miles below Wheeling, (on the river side,) a signal was made to stop for passengers; we did so, and it proved to be a negro driver with ten or a dozen slaves, each one chained to that of his fellow. The driver informed the captain, that a few miles below he had forty or fifty more men, women and children, that he wished to take on board. We arrived at the place about 10 o'clock, P. M. The driver, captain, and two or three others left the boat, and in an hour returned with the negroes, and the scene that followed, I am utterly unable to describe.

'Here in this small group, the dearest ties of earth, those ties which make this wretched life even tolerable, were severed for ever. Mothers and sisters, parents and children, wives and husbands were here to part, to meet no more on earth; and to add to the gloom of this parting scene, it was night, no house near, large weeping willows overhanging the bank, underneath which the group were gathered, and seemed in silence to weep over the miseries of man—nothing could be heard save the howling of the wind, the splash of the waves as they broke upon the shore, mingled with the lamentations of despair. The moon, that an hour before had shone forth with all her wonted loveliness, now veiled her face behind a lowering cloud, and all nature seemed to sympathize with the scene.

'Among the number that composed the group, I discovered two whose grief appeared inconsolable; their tear-drops were indeed big with sorrow. The woman, I should judge to be about 20, the man, (her husband) about 25 years of age; both were nearly white, could read well, looked intelligent, and I learned were professors of religion. She had an infant at her breast—he was to go—she to remain. I was so near that I could hear their parting words. 'Oh,' said she, 'Tom, we cannot part, we must not leave me.' 'My girl,' replied he, 'we must part, there is no hope for us.' 'Well, if we must, we must,' said she; 'but here, Tom, (taking a small Bible from her bosom) here is my Bible, take it, and give me yours, and we will keep them as remembrances; they will remind us of each other, and of that heaven

THE COLONIZATION SOCIETY.

where we shall again be united.' All were now on board, except this man; he stood with one foot on the plank, the other on the shore, and he hung around his neck—his master ran out of the vessel in a rage, seized him by the throat, tore them asunder, and pushed him into the boat; she shrieked, fainted upon the beach; he tore his hair and beat his breast, in the wildest paroxysm of despair; the boat was moved, and amidst the howling of wind, the splash of the wheels and torrents of rain, were heard the groans and lamentations of the party on board, answered by those on shore. The scene dropped; but never by me to be forgotten. Had I possessed, at that moment, the whole earth, I would have freely given all to have restored those unhappy slaves to each other's arms.'

From the New York Sun.

ATTACK UPON THE LIBERATOR—O'CONNELL.

The Ex-Governor of South Carolina, General Hamilton, has placed both himself and American slavery in a ridiculous plight. He was willing to be a second in a duel, in which the American minister, Mr. Stevenson, (who, by the way, delivered one of the speeches at the anniversary of the British and Foreign Bible Society, last May, as the representative of the American churches on that occasion) would have fought O'Connell for 'abusing him, and all slaveholders the world over. And yet this hater of abuse applies the following language to the Irish patriot—'Irish Caliban,' 'Great Pest,' 'Vulgar Miscreant,' 'Great Beggar-man,' and asserts that he is 'as false to his friends as he is mean and treacherous to his enemies'; that he 'lied himself out of the difficulty'; that he is 'surrounded by ruffians'; and Gen. H. threatened to 'fix the lie upon his brass,' and talked of 'stopping his wind.' Sons of the Green Isle! what say you to this abuse of your friend and countryman, O'Connell, from the chivalric Hamilton of South Carolina?

The Ex-Governor declares that no member of Parliament would any more think of 'calling the Great Beggar-man out,' than he would the shabbiest beggar in London; and yet, that he was willing to be engaged in fight with him, (or, if necessary, a real Southern scoundrel), because 'both Mr. Stevenson and myself knew what Virginia asks and expects of her sons.' That is, Virginia asks and expects of her sons, that they will 'call out' such men, so 'shabby,' that they would be treated with scorn by members of the British Parliament! Is this southern 'chivalry'?

Gov. H. has published another letter to prove that O'Connell lied in asserting that his Birmingham speech was incorrectly reported. Let us see how the Ex-Governor appears in this matter. He begins by saying that every body is 'aware of the extraordinary accuracy of the stenographers of England,' and then introduces a letter that O'Connell uttered what was falsely imputed to him, and was 'likewise guilty of the remarkable incoherence of making a fling at the memory of General Washington, by asserting that he was not only a slaveholder, but that he had never manumitted his slaves until his death, when they could be of no longer service to him.' How happened it that these short-hand writers, famed for 'extraordinary accuracy,' omitted every syllable of this? The Ex-Governor and the letter-writers seem to be in a fix; and yet the Governor says he has redeemed his pledge! convicted O'Connell of being a wanton and vulgar libeller! and regrets that he had not pushed him to the wall, or, in other words, 'stopped his wind.' Here's a General and a Governor for you!!

But, suppose Mr. O'Connell had uttered what the letter-writer says he did. It is all true—every word of it. How could there have been 'incoherence' and a 'fling,' in saying that Washington was a slaveholder; that he did not manumit his slaves until his death; and that, and that they could be of no further service to him? The truth is, Gen. H. found he had made himself a laughing stock to all England and America, and he cunningly tried to divert public odium from himself by making people believe that O'Connell had slandered the memory of the great Washington. But he missed fire. Besides, were Washington alive, now, he would be one of the first to emancipate his slaves, and to carry out our great principle, that 'all men are created equal,' &c.

It is then come to this, that American slaveholders (and every one of them is a slave-breeder, as Col. Stone justly remarks) take offence at having things called by their right names, and thereby confess that it is a disgrace to be a slaveholder; that slavery is an infamous system; and that it is a 'fling' at the memory of a man to say that he was a slaveholder as long as he lived!! The fact is, slavery is bringing every slaveholder into contempt throughout the world. And it exasperates them against the man who dares to dictate to humanity and their blind interests, as they were in the West Indies until emancipation had actually taken place. Then their eyes were opened, and both master and slave rejoiced together. So it will be here, if every man VOTES RIGHT; that is, if he votes for friends of liberty like O'Connell, and lets alone voting for such men as Gen. Hamilton of Carolina, and men of like kidney among us. Let the watch-word then be BRADISH AND FREEDOM.

From the N. Y. Journal of Commerce.

COMMERCE WITH HAYTI.

PORT AU PRINCE, HAYTI, 24th Sept. 1838.

I arrived here on the 13th inst. from St. Thomas, where I had been detained five weeks for an opportunity. My reception here from President Boyer has been all I possibly could expect, but I was given to understand that it was entirely owing to the influence that Bishop England's letter had with him. The Haytian government consider themselves so much aggrieved by the United States having no accredited agent here, that they wish for no communication with any agent, unless he brings a letter from Washington with his commission. I have been allowed to act quietly, and no obstacles are to be thrown in my way; but no formal recognition can be given until our government accedes to their wish.

inquiry, or any other, my conduct must be governed by my conviction of duty, produced at the time by all the considerations which may then be presented to my mind.

With great respect and regard,
Your obt. servt.,
RICHARD FLETCHER.
Francis Jackson, Esq.

Boston, Nov. 2, 1838.

DEAR SIR:—I take the liberty to address you as the regular candidate of the democratic party for the representative in Congress of this district, of which I am a legal voter; and respectfully request an answer to the following interrogatories:

1. Are you in favor of the passage of an act of Congress for the immediate abolition of slavery in the District of Columbia?

2. Are you opposed to the admission of any new State into the Union, whose constitution tolerates slavery?

As I conceive it to be an established canon of the principles of Democracy, that the elector has a right to any information with regard to the opinions of the candidate for his vote, which may be important to the intelligent exercise of his right of suffrage, I apprehend that no apology is required for this application.

From your fellow-citizen, and humble servant in the cause of the people,
S. G. SHIPLEY.

Bradford Sumner, Esq.

MR. SUMNER'S REPLY.

Boston, November 5th, 1838.

MY DEAR SIR:—Your favor of the 2d inst. I did not receive till the evening of the 3d, or I should have given it an earlier answer.

To the first question you propose, viz. 'Are you in favor of the passage of an act of Congress for the immediate abolition of slavery in the District of Columbia?' my answer is, that according to the views I now entertain upon the subject, if Congress has the power to pass such an act, I should favor its passage. Whether this power has been delegated to Congress or not by the Constitution, is a question which I have never had occasion to consider with that attention which its importance demands. But, should I be called on to act on the question, I should endeavor to avail myself of all the means in my power, to form a correct opinion, and act accordingly.

To the second question proposed, namely—'Are you opposed to the admission of any new State into the Union, whose Constitution tolerates slavery?' I answer, I am. To what I have already said, permit me to add that I look upon slavery, in all its various forms and conditions, as contrary to the laws of God, and the natural rights of man. No man can sell himself, or his fellow-man, into bondage; and, consequently, no man can acquire a right to the person and freedom of another, by purchase or inheritance. I hold it to be an axiom in morals, that all men are, by nature, equally free; and the natural right of personal freedom is as unalienable, as the right to breathe, or to think. It is indeed a part of the true definition of man. Slavery has long been a subject of discussion in our country, and doubtless will long continue to be; but I am satisfied, that no view of it, contrary to the one here expressed, can ever be sustained upon principle or authority.

I should be happy to see you, but time will not permit. You are certainly right in supposing, that no apology is necessary for propounding the questions you sent me. It has given me great pleasure to answer them, and I am happy in believing that the answer will be satisfactory.

Yours, very respectfully,
BRADFORD SUMNER.

PARTY ELECTIONEERING.

The game is begun in Middlesex. Let abolitionists there, as well as elsewhere, be on their guard. The editor of the Boston Courier is out for Mr. Brooks. He prints the resolutions which passed the legislature last winter, and for which Mr. Brooks voted at length, and then asks—

'What can the most conscientious Abolitionist ask further? Is not Mr. Brooks's vote, given under the solemn responsibility of his oath as a Senator, virtually in the affirmative of the very questions the Committee ask of him, as stated in the introduction of his views as they are given in a letter, and worth more than any thing he could say, without incurring the imputation of acting from dishonorable motives, just on the eve of an election? It seems to us that every candid man must answer 'Yes, and we confidently trust every honest Abolitionist (and we hope there are none but honest ones) will be satisfied with this exposition, and give his support to NATHAN BROOKS.'

Mr. Brooks's vote virtually in the affirmative of the very questions asked him? Why then, when questioned, does he not refer us to that vote? Is he so much afraid of pledges, and so rampant for 'deliberation,' that he cannot even refer us to the past, and tell us what he has done? Or is it, that he could not act, without incurring the imputation of acting from dishonorable motives? Or does he incur no imputation by remaining dumb? Nay, verily, Mr. Brooks knows full well, that the doctrine of the questions put to him is one thing, and that of the resolutions quite another—that the one has no relation to the other, and the other some-what-or-other, and NOTHING MORE. No 'honest Abolitionist,' then, can vote for Nathan Brooks; nor for Wm. Parmenter. Mr. P.'s political friends will no doubt play the same game with the friends of Mr. Brooks. You will be assured, on the right hand and on the left, that he too is with you—that he is a good Abolitionist—that he will do all you wish, &c. &c. But, look out. Don't be blinded by the dust, nor driven by the whip of party. The slave cries for help—for help now. What has he to hope from the *whenever-ism* of William Parmenter, or the *some-time-or-other-ism* of Nathan Brooks? Nothing. To-morrow never comes. Let us stand firm then for the slave. Vote for humanity; and the blessing of him that is ready to perish shall be on us.

MR. PARMENTER IN CONGRESS.

Mr. Parmenter says:—My course in Congress on the questions connected with the subject of slavery is a matter of public record. I have considered it my duty, at all times, to sustain the right of petition, and a free discussion of this important national concern.

And he is ready to *abolish* slavery in the District of Columbia and the Territory of Florida. 'Whenever' it can be done 'consistently with the safety of the nation'! Well, the 'record'—what of that? Why, last winter by a *unanimous* vote, the Senate and House of Representatives of the Commonwealth of Massachusetts, in General Court assembled, did, in the name of the people thereof, solemnly protest against the said resolution (of Mr. Patton) as an usurpation of power, in violation of the spirit of the Constitution of the United States; subversive of the fundamental principles of our free institutions; at war with the prerogatives of the people; destructive of the relations between them and their servants; in assuming to change those servants into masters; derogatory to the dignity and rights of the states, and dangerous to the Union? This remonstrance, by solemn vote of the legislature, was sent 'to each of our Senators and Representatives in Congress, with a request that the same be laid before that body.' What is the 'record' of Mr. P.'s course? Did he heed the 'request' and 'sustain the right of petition,' by laying the remonstrance before that body, and moving at once, like a man, for the rescinding of the infamous gag? Not he. Did he tell that body that such a remonstrance

had been made, and give notice of its subsequent presentation? Never. His own sovereign state, by solemn and unanimous vote, lifted up her voice against that gag as 'dangerous to the Union.' Where was his concern for the 'safety of the nation,' that he should then be dumb, and give no utterance to his sovereign's voice. The 'record' truly!

M'DUFFIEISM IN MASSACHUSETTS.

Hon. William Parmenter is for abolishing slavery in the District of Columbia, and the interstate slave trade, 'whenever' it can be done 'consistently with the safety of the nation'! So, then, according to his democracy, to stop the trade of blood between the States, and to carry out, at once, the Declaration of American Independence, by giving the rights of 'life, liberty and the pursuit of happiness' to a few thousand men and women in the District of Columbia and the Territory of Florida, would jeopard 'the safety of the nation'! Freedom at war with national safety! Slavery the corner-stone of our republican edifice! M'Duffieism in Massachusetts. Worse—the present slavery of twenty-five thousand only, vital to the 'safety of the nation'! Shame! Shame! And this is Hon. Wm. Parmenter's faith in the great foundation doctrine of American liberty—that 'all men are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness'! This is democracy! Nay, verily, it is a libel on democracy. For one, I spurn it.

A DEMOCRAT.

MIDDLESEX ELECTION.—MR. BROOKS.

MR. EDITOR,

To my apprehension, there is injustice and absurdity in the views given by some of our brethren, of Mr. Nathan Brooks, the candidate for Congress from the fourth district. Mr. Brooks neglects answering a letter from one of our executive committees; therefore, say they, he will resist anti-slavery action; he is regardless of or hostile to anti-slavery views; he deserves opposition, defeat (if it may be) at the hands of abolitionists. Now such inferences are altogether unsafe; they are illogical; and men of an humble and loving spirit will be slow to receive them.

Mr. Brooks, in a letter written in reply to a similar communication to him last year, states distinctly that to give answers to such questions would, to him, be to pledge himself, in advance of inquiry and discussion, to a fixed course of action. He is unwilling to do that. He may have just such present convictions as that pledge presupposes; he may intend to do each act that it comprises, and yet feel wrong and foolish to promise his constituents, that his opinions of each specified thing (any new thoughts or facts to the contrary notwithstanding) shall continue to be just what they are, and his acts shall in every particular conform to his present purposes. Now this opinion may well be a wrong one; I believe it to be so. But that is nothing to the point. Our first question is, does Mr. Brooks hold that opinion sincerely, and does he therefore neglect answering our letters, while at the same time himself adopts anti-slavery principles, and desires to promote anti-slavery action? He may be willing and desirous to further our work, and yet neglect answering our questioning letters. I wish to assume nothing above what I have substantiated, and so content myself now with the proposition that he *may* do so. That position surely is safe; every one who has faith in Mr. Brooks as a man of integrity, will assent to this much—that this may be the case.

The question then is now before us, does Mr. Brooks believe and do as we would have him in the matter of slavery? Will he be for the right of petition and the emancipation of the slave? Mr. Editor, there are plain and decisive facts, which settle the point. I do marvel that they should be kept out of sight, I do marvel for the blunder and faint memories of some of our brethren. Doubtless there are abolitionists who will do after the counsel of our self-annointed 'Conscience and Consistency,' and 'remember to forget' Mr. Brooks on the day of election. A wondrous potency is forgetting, they ought to have, when such facts as the following are but just dry on the papers.

After his refusal to answer our questioning letter last year, Mr. Brooks became a member of the Massachusetts Senate. A resolution was reported to that body, to the effect that no act or compact of the federal government, for the annexation of Texas to the United States, would be binding on the States or the people, and that they (the Senate) in concurrence with the House of Representatives did, in the name of the people of Massachusetts, earnestly and solemnly protest against such annexation. Mr. Brooks voted in favor of that resolution, which was adopted. Another resolution asserted that no slave State ought hereafter to be admitted into the Union. It was adopted. Mr. Brooks voting in the affirmative. Again it was resolved, that the principles of humanity and justice demand of Congress the abolition of the interstate slave trade. Mr. Brooks again voted for the resolution. And, lastly, he voted for the strongest anti-slavery resolution, that has ever been adopted as yet by any legislative body; viz. that Congress has the power, and 'ought to take measures' for the abolition of slavery and the slave-trade in the District of Columbia.

It moves one to sadness and indignation, to find men blind and dead to such facts, lying as they do so broad and plain before us; and say, 'overcoming us as a summer's cloud.' Then, to see men, with unblinking composure, walk straight through the whole of them, and revile Mr. Brooks as indifferent or hostile to anti-slavery action! From any man who knows the above cited, unquestioned, glaring facts, such a charge is cruelly slanderous; and from any man who does not know them, advice to abolitionists on this matter is transcendently impudence. I confidently deny every such charge against Mr. Brooks. Brethren in Middlesex, hear now and ponder these two facts. First, Mr. Brooks neglects replying to a questioning letter from an anti-slavery committee. Secondly, in the Senate of Massachusetts, where his every vote was of great public, acting with deliberation and high responsibility, he votes against the admission of Texas and new slave States, and for abolition in the District of Columbia. Mr. Brooks has voted so. Is not that good anti-slavery? Why, then, not vote for him? So you will be told on every hand. But take care! Don't be blinded. True, a good anti-slavery man would vote in the manner described—and what more? Why, for IMMEDIATEISM—that Congress ought IMMEDIATELY to abolish slavery in the District of Columbia. Did Nathan Brooks vote for that? NO. In common with others in the Senate, he refused to vote for it. Good anti-slavery men will refuse to vote for him.

Well, but that resolution that Mr. Brooks voted for amounts to the same thing—why need you be so strenuous for terms? Why? Are terms, in this case, nothing? Why, then, did the legislature stick at terms, and refuse to say, 'immediately?' Terms nothing? Terms are things; and in this case, they are everything. Why, what, for the most part, has the whole controversy on the subject of abolition, for the last six years, turned upon? What, in point of fact, has been the whole question in dispute? This, and this only, viz. *whether abolition should be immediate or gradual.* The grand dispute between us and our opponents has ever been one of *immediation or gradualism*—that of *immediation or some-time-or-other-ism.* For which of these did Mr. Brooks vote? The latter plainly. For what says the resolution? Why, that 'Congress ought to take measures to effect the abolition of slavery in the District—Without delay! At the earliest possible day! Nothing of the kind. Indeed, the proposition to modify the resolution, so as to make it go for immediate action, was rejected. As the resolution went out, therefore, the legislature, and Mr. Brooks among the rest, goes only for abolition *some time or other, but not now.* Mr. Brooks, then, is not an immediatist, nor a now-ist, nor a forthwith-ist, nor a without-delay-ist, nor an at-the-earliest-possible-day-ist, nor any other sort, which amounts to present action on the subject. He is only a cold, abstract, some-time-or-other-ist; and his competitor is a cold, abstract, non-committal whenever-the-safety-of-

the-nation-ist. Neither of them has given any evidence that he is the hearty friend of the slave, or is ready for any present action in his behalf. And will you, the abolitionists of District 4th, allow yourselves to be hoodwinked in respect to either? Now, when your integrity is to be tried, will you go over to the side of gradualism? After all your clamors for immediatist, will you vote for some-time-or-other-ism? Never, perish the thought. Stand upon your rights as freemen, and give no man your vote, who will not give you his opinions. Stand upon your integrity to the slave, and give no man your votes who is not in favor of his immediate liberation. Give your votes for some known and tried friend of the slave, but not for Nathan Brooks or Wm. Parmenter.

MIDDLESEX.

STORIES! STORIES! STORIES!!!

Look out for stories about these days. One man, of one party, will tell you one thing; and another man, of another party, will tell you another. But don't heed them. Use your own eyes. Look for yourselves. Judge for yourselves. Make up your mind, and vote your mind.

This movement up in Middlesex is nothing but a 'Van Buren trick,' says one, 'to defeat Brooks, and play into the hands of Parmenter.' This is one of the thousand and one stories of a similar character, that will be rung in your ears on the one side and the other, between this and the election. This one is false—wholly false. The others will probably be like it. The single, sole object, in that district, as in others where the same state of things exists, is to wield the balance of power, which is in our hands, for the slave—for the rights of man. Again I say to abolitionists generally, and to those in Middlesex in particular, look out. Don't be duped. There is the letter of Mr. Parmenter. There is the silence of Mr. Brooks. Take them home with you. Read the one, and ponder the other. Would the slave be satisfied with either? 'Open thy mouth for the dumb'—Not I, says Mr. Brooks. Would the slave vote for him? 'Deliver him that is spoiled out of the hand of the spoiler'—Whenever the safety of the nation' will allow, says Mr. Parmenter. Would the slave vote for him? Dare you? In view of your final account, dare you? Consider, make up your mind, stand to it, and vote like men. LOOK OUT.

THE ALBANY ARGUMENT.

MR. EDITOR.—As I expected, partisans and enemies are making the most of the strange 'circular' from a fraction of the officers and members of the anti-slavery society at Albany. The Salem Register calls it 'sound doctrine,' and the Boston Courier publishes it 'for the information of those abolitionists in the Fourth Congressional District, who have resolved to withdraw their votes from Mr. Brooks, &c. &c. Divide and conquer is obviously the game. I trust, however, no abolitionist in this region, and especially in Middlesex, will be duped by such a document, put forth by such abolitionists, and at such a time. I know some of those men, and well do I remember that when the spirit of slavery was rampant in 1835, they covered before it, and came out with a disclaimer against the Union Convention. No wonder they now bow down, and go for 'the Party'!

But further comment I must leave to you. I trust you will do them justice. My object now is, to show up their argument. Not that I think Mr. Seward a devil any more than Governor Marcy; nor that I believe the Whigs have more of devotion in it than the Democrats. But far from this. Still, for the sake of showing up the argument, it has occurred to me that this said Albany Circular might have run in the following style.

TO THE ANTI-SLAVERY ELECTORS OF THE STATE OF NEW YORK.

We ask the privilege of brethren, to set forth briefly but frankly, the reasons which constrain us to cast our votes for Mr. DEVIL for Governor.

1. Mr. Devil is the candidate of the party, which, on the floor of Congress, did sundry good things.

2. Mr. Devil is the candidate of the party, which, in the last legislature, did sundry other good things.

3. Mr. Devil is the candidate of the party, that opposes the re-election of Mr. Devil V. as President, and goes for the election of Mr. Devil C.

4. Mr. Devil is the candidate opposed to Mr. Devil Mr. Devil.

True, 'the party' did very wrong to put Mr. Devil in nomination; but, nevertheless, he's up, and he's the candidate of the party—and therefore, Devil or no Devil, we go for 'the party.' Nay, from our knowledge of Mr. Devil, we are disposed to confide in the general soundness and integrity of his principles; and to believe that his election, and the defeat of that other Mr. Devil, will best promote the great cause of universal emancipation. Devil or no Devil, therefore, we will vote for him, on credit, and recommend our abolition friends to do the same.

Signed, sealed, and delivered,

JEFFERSON MAYELL, & Co.

'Sound doctrine' truly!

I trust abolitionists will not 'do the same' in New York, nor here. If the party that have done so many good things will spoil them all by putting Mr. Devil in nomination, let them take the responsibility. Let them understand, once for all, that party or no party, we will have nothing to do with Devils—or, to drop the illustration, that we will not vote for any man who will put his heel on the neck of the slave, even if he be the 'candidate of the party.' Never.

ABOLITION DOCTRINE.

DIVIDE AND CONQUER.

This is an old maxim. Abolitionists, beware. You go for God and humanity. IMMEDIATEISM is your doctrine. IMMEDIATEISM your motto. Take nothing short. Slavery gives no quarter. Give it none. Partisans and enemies will try to divide you. They've been the game in Albany. They'll try it here. Beware. Be firm. Stand like a rock. You've battled it six years with gradualism, and indefinitism, and pro-slavery-ism, in all their forms, for the one great doctrine of IMMEDIATEISM. You've won the victory. Will you yield it now by ignoble compromise? You've hung out the banner—'Liberty for all, or chains for all'—Emancipation now—emancipation for all—emancipation forever! Hang it out still. Wave it over the BALLOT-BOX. Vote for him who will rally under it. Vote for no other. If some hot-headed partisan cries out for compromise, stand firm. Hold on to the banner. Go as one man for the truth, the whole truth, and nothing but the truth—the banner, the whole banner, and nothing but the banner of immediatist. Let go, that compromise one iota, and you desert the slave.

STAND FIRM.

BOSTON.

FRIDAY, NOVEMBER 9, 1838.

THE APPROACHING ELECTION.

It will be seen, at a glance, that we are driven into a corner, in order to give place to the replies of the several candidates for Congress and the State Senate, as far as they have been received, and can therefore offer but a few suggestions respecting the duty of the abolitionists at the Ballot-Box on Monday next. We would premise, that the general character of the answers is not only respectful, but strongly imbued with anti-slavery feeling. Some of the letters are all that we could desire.

Plymouth County.—John Quincy Adams is to have a competitor—at least, no one is publicly in the field against him. This fact is honorable to the District which he has so faithfully represented in Congress. That most deserving, most extraordinary man should receive the vote of every elector, not only for what he has done, but for what he purposes to do. The letter from him, which we publish to-day, is a noble production, expressed in forcible and unequivocal language. Receiving its declarations in good faith, we confess it relieves our mind of much anxiety, respecting the future action of Mr. Adams upon slavery in the District of Columbia. He has been understood to have cherished some scruples, hitherto, as to the right of Congress to abolish slavery in that District, without the consent of the people (alias the oppressors) residing therein. Now that he says, his constituents will not expect from him consent, acquiescence or compromise with the system, or any of its parts; and that 'any yielding hostility against it is interwoven with every pulsation of his heart,' we take it for granted that he will advocate the immediate and utter annihilation of the bloody system by Congress, wherever exclusive legislation over it is vested in that body. If this be

not his meaning—if he shall (from whatever scruples) oppose the District or territorial abolition, such as his constituents admire him, grateful as they are to him for his past invaluable services, they are not, cannot any longer give him their support. They will be represented by no other than an uncompromising abolitionist on the floor of Congress.

Suffolk County.—The letter of Mr. Fletcher, though not 'up to the mark,' is certainly a much better one than could have been expected from one who took so conspicuous a part in the great pro-slavery meeting in Faneuil Hall, in 1835. We call the attention of such men as the editors of the Richmond (Va.) Enquirer and Whig, who exulted over Mr. Fletcher's speech on that memorable occasion, to what he now says—that all his principles and feelings are opposed to the institution of slavery—and that Congress ought, in his opinion, 'to abolish slavery in the District of Columbia, and as speedily as it can reasonably be expected.' &c. &c. Gentlemen, what say you to these sentiments?

Mr. Sumner is more explicit in his reply. We are surprised that he has never found occasion to ascertain, whether Congress holds exclusive jurisdiction over the District of Columbia. He can have no doubt on that subject, after a brief examination. If the power be lodged with Congress, he says he shall favor the passage of an act for the immediate abolition of slavery in that District. And he further says that 'no man can sell himself, or his fellow-man, into bondage; and, consequently, no man can acquire a right to the person and freedom of another, by purchase or inheritance.' This language is definite, uncompromising, satisfactory. We think the abolitionists of Suffolk County will have no difficulty in deciding for which of the two candidates to vote.

Bristol County.—Henry Williams is the candidate opposed to Nathaniel B. Borden, for a seat in Congress. His letter is expressed in admirable language, and, as a whole, deserves high commendation. If, however, he is in favor of the immediate abolition of slavery, he is unfortunate in his phraseology—for he says that 'it is the imperative duty of Congress to adopt immediate measures for its abolition.' &c. Now, this does not answer our purpose. Immediate measures may be adopted for the gradual or ultimate abolition of slavery, and thus leave the slaves to groan beneath their burdens, being cheered only by the hope of prospective emancipation. Abolitionists, to be true to their cause, cannot admit of any alteration in their language. 'IMMEDIATE ABOLITION' is the sheet-anchor of the anti-slavery ship. Mr. Borden, the present incumbent, is an abolitionist, and has been President of the Bristol County Anti-Slavery Society. Of course, he has always voted right, and will go for immediate abolition. He has never spoken in Congress—whether because he is no speech-maker, or for what reason, we do not know. N. B. If Mr. Williams is in favor of immediate abolition, his friends will do well to ascertain that fact before the election.

Masses, Eddy, Kempton and Perkins, candidates for the Senate, all avow themselves to be in favor of immediate abolition. We have not seen the replies of the other candidates.

Essex County.—The Convention for this county met at Salem, on Wednesday. There was a large attendance. Letters were received from all the Congressional candidates, and from all the Senatorial and two al candidates. The Convention were not entirely satisfied with the reply of Mr. Saltonstall, but gave it a decided preference over those of Messrs. Rantoul and Cabot. They were dissatisfied with that of Mr. Cushing, and decidedly so with that of Mr. Osgood. They recommended to the abolitionists of Essex North, to scatter their votes for Congressmen. The replies of Messrs. Newhall, Caldwell, Kimball, Webster and King, candidates for the State Senate, were highly satisfactory, and those of Messrs. Osborne, Lane, Allen and Little, defective; and they recommended to abolitionists to vote for the former, and not for the latter.

Franklin County.—Mr. Alvord, the candidate for Congress, answers affirmatively to the grand question respecting immediatist, &c. He may be safely trusted, and will doubtless be elected.

Mr. Nims the Senatorial candidate, 'doubts the propriety and usefulness of abolishing the interstate slave trade—thinks that moral suasion is better than legislation—and is for forcing the District of Columbia back to Virginia and Maryland! Of course, abolitionists will vote for some other man! Mr. E. Hastings concedes the right of Congress to immediately abolish, &c. but does not say he is in favor of its exercise.

Norfolk County.—Both of the congressional candidates answer like 'good men and true.' The reply of A. H. Everett is both manly and honorable, as was his letter of last year. But we are particularly pleased with the straight-forward character and elevated tone of the letter of Mr. Hastings. It is the best and most thorough, as well as most unambiguous in its language, of any reply that has yet been made by any of the candidates. It is a model for others. It goes for immediatist, without an if, or, or but. Which ever way, therefore, the election shall turn in Norfolk District, the cause of bleeding humanity is safe.

Middlesex County.—Great efforts are making to induce the abolitionists to vote for Mr. Brooks; but we trust our friends will remember, that many of them are really, and all of them virtually under a solemn pledge to vote for no man to represent them in Congress, who is not an immediate abolitionist. The argument of our correspondent 'Fenelon,' in favor of Mr. Brooks, is fallacious. It is true, Mr. B. deserves credit for his vote in the Senate last winter; but it is also true that he is unsound on the subject of emancipation—that he is not an abolitionist, nor ready to break every yoke now. On the contrary, we are assured that he is a bitter Colonizationist, and that recently, in conversation with a friend of impartial freedom, he violently opposed abolitionism, and as violently advocated the expatriation scheme of Colonization. Besides, his refusal to reply to the queries put to him, relating to the rights of man, is a serious matter. If his views respecting the currency had been solicited, would he have refused to answer? Not he. It is plain, we think, that the abolitionists of Middlesex cannot vote consistently either for Brooks or Parmenter.

Worcester County.—Levi Lincoln has replied to a letter from the President of the Worcester A. S. Society, in a contemptuous and haughty manner, and refuses to be catechized. He should not be forgotten by any abolitionist in the 5th District, who shall go to the polls on Monday—and should be remembered only to be rejected. It would be calamity to our cause to have him re-elected. Every honorable effort should be made to defeat his election. We observe that the Hon. Charles Allen, of Worcester, who is friendly to abolition, has been put in nomination against Mr. Lincoln 'by a respectable number of the friends of Liberty, assembled in Worcester.' He has declined standing as a candidate, in the Worcester Spy; but, notwithstanding, every body has a right to vote for him, and we presume he will receive the suffrages of many.

NOTICE.

Providence permitting, a meeting of the Boston Female Anti-Slavery Society will be held in Hall No. 1 of the Marlboro' Chapel, on Tuesday next, Nov. 13, at 3 o'clock. An address will be delivered before the Society by H. B. STANTON. The Annual Report will be ready for delivery to the members. All members are requested to bring in their assessments at that time, if convenient. Punctual attendance is particularly requested. By order of the Board,
C. J. BARTLETT, Sec. Sec.

NOTICE.

The Norfolk County Anti-Slavery Society will hold their next quarterly meeting, at Weymouth, in Rev. Mr. Perkins's meeting-house, on Tuesday, the 13th of November next. The Public services to commence at 10 o'clock, A. M. The Board of Managers are requested to meet at 8 o'clock, A. M.

D. SANFORD, Cor. Sec'y.

Medway, Oct. 16, 1838.

ANNUAL MEETING OF THE RHODE ISLAND

ANTI-SLAVERY SOCIETY.

The third annual meeting of the Rhode Island Anti-Slavery Society will be held in the city of Providence, November 14, 1838.

ADELPHIC UNION.

The lecture on Tuesday evening, Nov. 13th, will be delivered by Rev. F. T. Gray. Subject—Uses of Knowledge. To commence at 7 o'clock.

LITERARY.

From the New-York Observer.
HYMN FROM THE GERMAN.
SEIZURE OF JESUS!
Great thy sorrow, dearest Jesus!
That with joy we might be crowned:
Thou, from bondage to release us,
Art as malice's foe!
Schemes of evil force thou knowest,
Back to them thou never drest;
But, in fearless courage strong,
Greatest faith to meet their wrong.
More than twelve of angel-legions,
That surround thy father's throne,
Quick would leave the heavenly regions
For thy rescue, God's dear Son!
At thy call would fly to save thee,
Crush the fiend that scorn and brave thee—
Yet for ev'nguard, or defence,
Callest thou no legions thence.
Nor the strength of thy high nature
Leaves thy manhood now alone;
But, redeeming lost creature,
All thy might in grace is shown:
Only let the word be spoken,
And the bonds are quickly broken,
And the thunders of scolding foes
Plunged in helpless, hopeless woes.
On they come,—now backward flying,
Prostrate fall before thy word:
'I am he,' sure proof supplying
Of thy power and courage, Lord!
Thee to die no one has driven,
Life for us by choice is given—
And our guilty souls to free,
Shame and bonds are borne by thee.
'Tis for our sake, thou, dear Saviour,
Stretchest out thy willing hands;
To complete God's scheme of favor,
S'eekest the rude soldier bands—
Aid of friendly sword repellent,
Wound of eager foeman healest,
Freely taking fetters on,
Though no evil thou hast done.
Shouldst thou ever deem me worthy,
For thy sake to suffer shame—
Grant me, Jesus, I implore thee,
Grace to love thy dear name!
Ronde, reproach—all, I can bear it,
Only grant thy cheering Spirit,
And with joy I'll spend my breath,
To thee faithful unto death.

TRIUMPH OF WOMAN.

In distant times, when barbarous man
In ceaseless contests war'd,
And, crushed by strife's relentless ban,
All social peace was marr'd;
Woman as umpire interposed,
With plaintive eye rebuked
The sanguine broil. The tumult closed—
Strife ceased where she looked.
Or, if some ruthless monster slung
Her winning power defied,
With tame submission to her will,
He yielded when she sighed.
If some crime-foster'd son of Cain
The bonds of peace unrip'd,
To strict obedience forced again,
He paused when woman scolded.
When thus she was with victory blest,
Her tears alone she brushed;
And, whilst rule rose her worth confessed,
With modest pride she blushed.
Now, all-entranced he gazed, and spoke
His love in language wild;
Then o'er his heart, to seal her smile,
With heavenly grace she smiled.
While thus, before man's spell-bound eyes,
Charm after charm up-sprung,
He listened, with a new surprise,
As triumph-crowns, she sang.
No art such conquests could complete—
'Tis Nature's magic all;
'Tis but when woman tries deceit,
That man escapes her thrall.
May woman's power continue long,
When by such arm gained—
By tears, by smiles, by sighs, by song,
She still her sway maintained!

AUTUMN LEAVES.

'What is there saddening in the Autumn leaves?'
Why, when the falling leaf
Strews with its glories many a forest glade,
Why should our secret spirits be dismayed?
Why should a spell of grief
Check the glad gushing of joy's fountain stream,
Or shed a blight o'er hope's rich, radiant dream?
Look on the gorgeous sight.
Thus Nature decks the aspiring touch of Art,
Breathing a grace no linner could impart.
See the rich hues of light,
Varied and beautiful, around us shed,
Telling a tale of hope, though life be fled.
Of faith and hope they tell;
A hope, unchanging, to the spirit given,
A lofty faith that links our love to Heaven.
A sweet and gentle spell,
Breathed in love's language, checks our secret fear,
And whispers gladness, though decay be near.
Shall not Spring's gentle breath,
The fount which feeds each flower's rich perfume,
Waken to life their freshness and their bloom?
Beyond the vale of death,
Eternal Spring breathes through the scented air,
And flowers, which know no fading, blossom there.
Doth not man's beauty die?
E'en as the dying flower, the fading hue,
As bright and glorious, as transient too?
Doth not the weeping eye,
The sorrowing heart, their mournful tribute pay,
When life's fair blossoms wither and decay?
Yet, as Spring's quickening breath,
Yearly the forest's foliage renews,
Life through our souls God's spirit still infuses.
Where is thy power, oh death!
To chain the souls, that, struggling to be free,
May blissful, share God's own eternity? Y. L. E.

THE MERRY AUTUMN DAYS.

Hail to the merry autumn-days, when yellow-corn
fields shine,
Far brighter than the costly cup that holds the mon-
arch's wine!
Hail to the merry harvest time, the gayest of the year,
The time of rich and bounteous crops, rejoicing,
and good cheer!
'Tis pleasant, on a fine spring morn, to see the bud's
expand;
'Tis pleasant, in the summer-time, to view the teeming
land;
'Tis pleasant, on a winter's night, to crouch around the
blaze;
But what are joys like these, my boys, to autumn's
merry days!
Then, hail to merry autumn days, when yellow-corn
fields shine,
Far brighter than the costly cup that holds the mon-
arch's wine!
And hail to merry harvest-time, the gayest of the year,
The time of rich and bounteous crops, rejoicing,
and good cheer!

THE SEASONS.

How beautiful are Nature's thousand hues!
First comes the virgin Spring, with emerald seed,
And cheeks of glowing childhood; Summer next,
With all her gay and gladsome trappings on,
Rejoicing in the glory of her growth,
And braiding roses in her soft;
And next, maturer Autumn, soft at first,
Yet oftentimes in her departing rays;
Till hoary Winter meets her on the heath,
And breathes destruction on her yellow cheek.

NON-RESISTANCE.

For the Liberator.
OUR PEACE PRINCIPLES.
MY BROTHER: I have received several let-
ters, respecting the doings of the late peace
convention in Boston. The sentiments put
forth in the Declaration, and in the Constitution
of the N. E. Non-Resistance Society, are hailed
with gladness by some who have hitherto kept
their feelings and views pretty much to them-
selves, but who will now, I think, embrace the
earliest opportunity to connect themselves with
the society. Wherever our Declaration and
Constitution have been read, they have occa-
sioned much feeling and conversation; and
those who are most opposed, are not willing to
say—the sentiments contained in these docu-
ments are anti-Christian. No. But they say,
the time has not come to avow and propagate
such sentiments, even if true. The world is
not prepared for them: the state of society is
such, that it will not do to avow and urge them.
The guilty will take advantage of them to in-
jure the property and persons of the innocent—
it will break up the foundations of society too
suddenly—cast loose the reins of ungoverned
passions, bring into contempt the laws and regu-
lations of states and nations, destroy the gra-
duations of rank and power too effectually,
release women from the dominion of men without
due preparation, servants and slaves from the
control of masters, and the laborer from the
power of the capitalist—reduce all human be-
ings, high and low, rich and poor, bond and
free, male and female, ruled and ruler, black
and white, civilized and savage, down to the
dead level of humanity, and throw the world
into inextricable confusion!—All these things,
and many others, have I heard urged against
the sentiments of our Declaration and Consti-
tution, by those who have acknowledged that
Christianity, strictly carried out, would lead,
and was designed by its Divine Author to lead,
to the very results therein contemplated. Some
say that when the millennium comes, it will in-
troduce just such a state of things as is there
described, but there is no use in trying to propa-
gate such sentiments till the millennium comes.
Others cry out with much heat, that they can-
not hold property—cannot own land—cannot
own stock in banks, or in any corporate bod-
ies—cannot take nor pass bank notes—cannot eat
bread, nor wear clothes, nor travel on roads, in
cars, stages, nor steamboats, for which payment
has been made in bank bills—cannot take nor
give notes of hand or deed—cannot refer any
difficulty to an arbitrator or arbitrators to decide
in a case of equity; in short, that they must re-
treat into solitude, into dens and caves, houses
of God's own providing, or go out of the world
at once, if they adopt these principles and act
upon them; yet, at the same time, they cannot
select from the Constitution or Declaration, a
paragraph or principle and say—this is wrong
—this is anti-Christian. They confess that they
embody the very spirit and essence of the gos-
pel, as to the manner in which the soldiers of
the cross are to treat their enemies, and all
who in any way injure them; yet they will not
commit themselves to them, for fear of con-
sequences.
No evil consequences can ever flow from a
simple, literal, and Christ-like obedience to the
commands, 'Thou shalt not kill,' 'Resist not
evil,' 'Recompense to no man evil for evil,'
'Overcome evil with good'—Love your ene-
mies—'Avenge not yourselves'—Leave ven-
geance to God! Submit, practically submit
to the government of God. Practically enter
into Christ's spiritual kingdom, where there are
no jails, no prisons, no swords, guns, dirks nor
bowie-knives, no means by which you may
avenge your own wrongs, or inflict suffering
and death on evil-doers for your own protection
or redress, nor for the public good; but where,
so far as the work of punishing them is concern-
ed, you must leave all your enemies to God,
and leave all your rights to his protection, and
your wrongs to be righted by his wisdom,
power and goodness. Practically cast off the
heavy burdens that ambitious men bind on your
shoulders, and take the yoke of Christ upon you.
Practically cease to acknowledge allegiance
to any other king or sovereign but GOD, or
the authority of any human legislation, merely
because it is imposed by man. Practically enter
into the kingdom of heaven; and whatever
wrong evil-doers may do to you, never go out
of that kingdom to get them settled, but do all
your fighting, wage all your wars, offensive and
defensive, protect your rights, secure justice,
redress your injuries, conquer all your foes, with
those spiritual weapons, of which this spiritual
kingdom affords such a generous supply. What
then? Will it lead to all the above named
consequences? If so, let them come—the
sooner the better; for every maxim, social or
political, and every practice, individual, national,
or governmental, which such sentiments and
such a course of action necessarily tend to
abolish, must be wrong, contrary to the will of
God, and inimical to individual and social order
and happiness. We would say, 'The Lord is our
Lawgiver; the Lord is our Judge; the Lord is
our King—He will save us.' Other Lords
have had dominion over us, but henceforth
we make mention of Him who is our only po-
tentate—the King of kings. If we lean upon
him, as little children, he will sustain us, and
clothe us with glory and majesty. I would say,
perish life, perish the nation, perish the world;
let truth live, and be had in honor and ever-
lasting remembrance. Exalt the Lord, and
magnify his law; bow to his sceptre, do homage
to his truth, though the earth should again be-
come without form and void, and darkness once
more brood over the face of the deep.
While man claims the right to kill, he will
claim the right to enslave his fellow-beings.
While individuals hold it right, under some cir-
cumstances, to invade the right to life, they will
never learn to respect other rights; and while
states and nations maintain a system of man-
slaughter, of homicide, they will not hesitate
to support a system of man-stealing, of slavery.
Let us strike at the root—at the great disturbing
force of society—at the spirit and principle of
violence, of homicide. Let us wage war, for
death or victory, against the throne of brute
force—against the great military, death-dealing,
man-butchering system of this world. Deliver
man from the ruthless, tiger-like grasp of man,
and place him under the dominion of his God.
Let us establish the great truth, that MAN
WAS NEVER MADE TO GOVERN MAN,
BUT TO BE GOVERNED BY HIS GOD;
and as far (and no farther) as this truth gains
ground, the spirit and principle of slavery, of
oppression and tyranny, will be banished from
the earth. No slaveholder, nor advocate nor apolo-
gist of slavery, can consistently subscribe to the
principle of non-resistance; nor can tyrannical
slavery, caste, or national pride, withstand its
resistless energy. It is armed with OMNIPOTENCE.
Several things in our Declaration and Consti-
tution give offence. 'We cannot acknowl-
edge allegiance to any human government.'
'We cannot sue any man at law, to compel
him, by force, to restore any thing which he
may have wrongfully taken from us or others;
but if he has seized our coat, we shall surren-
der up our cloak, rather than subject him to
punishment.' 'We can allow no appeal to patri-
otism—no distinction of rank, or division of
caste, or inequality of sex.' 'We love the land
of our nativity, only as we love all other lands.'
Strange as it may seem, these expressions have
excited more bitterness than any others. We
pray that God's kingdom, not man's, might
come. We say, the Lord must be obeyed,

rather than man; that all human enactments,
contravening the spirit and precepts of Christ,
are null and void; and that no human legisla-
tion can ever increase, or diminish, or vary one
 jot, our obligation to do what our Eternal King
 requires, or to abstain from what he forbids.
 'Treason!' says one—'Traitors to your coun-
 try!' So be it. If obedience to God be trea-
 son to man; if to bear true faith and allegiance
 to the King of kings makes us traitors to hu-
 man rule; if loyalty to his government be trea-
 son against human government; and if to be
 under law to Christ is to be an outlaw among
 men—then am I content to be regarded as a
 traitor and an outlaw. Far better is it to risk
 being considered an outlaw and a traitor, by
 refusing to acknowledge allegiance to human
 government, than to be denounced and cast out
 as a traitor to our Heavenly King for rejecting
 him, and bowing my neck to the dominion of
 man. Let the Lord say—My kingdom is
 within you. Man owes allegiance to no other
 King.
 But the question—Shall God or man rule
 over us?—must be settled. The bloody sceptre
 of violence will be struck from the hand of
 man, Kings and Princes must come down from
 their thrones, and cast their crowns at the feet
 of Jesus; and all confess that THE LORD
 GOD OMNIPOTENT REIGNETH.
 H. C. WRIGHT.
 Newburyport, Oct. 13, 1838.
 There is something bordering on the ridiculous,
 in a letter like the following; but as the request of
 the author cannot be complied with, because it comes 'too
 late,' we give publicity to it, as the next best thing we
 can do to relieve him from the odium of having been
 a member of the late Peace Convention. Of those who
 were members of that Convention, none are respon-
 sible for its proceedings, excepting those who voted in
 the affirmative.
 ORLEANS, MASS. Oct. 23, 1838.
 My name, I find, appears among the members
 of the late 'Peace Convention' in Boston. Being
 obliged to leave the city soon after the opening
 of the meetings, I should have withdrawn my
 name, but had no convenient opportunity. If
 not too late, I would now request to have it
 erased from the original records of that body, as
 I can, by no means, subscribe to their declared
 sentiments.
 Yours, &c.
 GEO. W. CLEVELAND.
 FRIENDSVILLE, (MD.) Oct. 8, 1838.
 Sir—Enclosed is five dollars, which I believe
 is about the amount I owe for the Liberator.
 Please to credit my account with it, and stop my
 paper. I cannot abide Mr. Garrison's doctrine
 of non-resistance to evil. The man who teaches
 that I am bound by the Divine law, passively
 to submit to any and every outrage which any
 ruffian chooses to inflict upon me, or my family,
 must be either deranged or desperately wicked.
 If I thought the Bible taught any such doc-
 trine, I could no longer believe it to be the word
 of God; for then the word of God and the works
 of God would be in direct conflict—the one
 would give the lie to the other, which I do not
 believe is ever the case. It is the universal law
 of all animated beings, from the lowest reptile
 to the highest intelligence, to resist aggression
—in other words, 'to resist evil'—and this law
 is the word of God.
 I am sorry Mr. G. has taken up so strange a
 conceit; but having done so, I cannot uphold
 him in it. Yours respectfully,
 D. RAYMOND.
 P. S. You are at liberty to make any use of
 this letter you think proper. D. R.
 The above letter gives evidence of any thing
 but a peaceful state of mind on the part of the writer.
 His spirit is proscriptive and violent, but perfectly
 in accordance with the doctrine of retaliation asserted in
 it. Is it possible that our friend, living in 'Friends-
 ville,' has so little patience or charity, that he will not
 consent to take a paper which admits of free discussion
 on all sides of the 'peace question' in its columns?
 Is he afraid to read those articles which are in op-
 position to his own views? And can he not answer them
 in a more conclusive manner than by stopping his pa-
 per? So it seems. Well—peace be with him, though
 he appears to be resolved to fight, pugna et calcibus,
 as often as any 'ruffian' assaults him.
 He says: 'It is the universal law of all animated
 beings, from the lowest reptile to the highest intel-
 ligence, to resist aggression.' Did the Son of God be-
 have like a reptile, when he 'passively submitted to
 any and every outrage' which ruffians chose to in-
 flict upon him, and meekly and forgivingly suffered him-
 self to be buffeted, mocked, spit upon, crowned with thorns,
 and crucified between two thieves? Or does he not
 belong to 'the highest intelligence'? True, for behav-
 ing in this extraordinary manner, he was thought to be
 'either deranged or desperately wicked,' and was
 accused of having a devil (the devil being a remark-
 ably pacific personage!)—but has he not left us an ex-
 ample, in the treatment of enemies, that we should
 follow his steps? Do not his precepts positively forbid
 retaliation for injuries? Does he not command, that
 if any of his disciples are smitten upon one cheek, they
 shall turn the other also, rather than behave like a
 brute or reptile in giving blow for blow, wound for
 wound? Does he not send them forth as sheep in the
 midst of wolves, and bid them to be harmless as doves?
 And is 'D. Raymond' therefore prepared to disbe-
 lieve the New Testament record, because it debars him
 from imitating the brutal conduct of any and every ruffian
 in self-defence? What does he think of the following
 strange 'conceit'!—'For if you forgive not men their
 trespasses, neither will your heavenly Father forgive
 you your trespasses.' Resolved to follow the example
 of 'the lowest reptile,' whenever he is assaulted, how
 does 'D. Raymond' expect to receive the forgiveness
 of Almighty God, for his manifold sins against him?
 A cat, if rudely assailed, will scratch—a dog will
 bite—a serpent will sting—and a lion will rend his
 enemy in pieces. Therefore says our blow-for-blow
 friend, I, as an 'higher intelligence,' am bound to act
 accordingly, under similar provocation. If a ruffian
 kick me, unless I am 'either deranged or desperately
 wicked,' I shall kick him back again—if he attempt
 to kill me, I shall try to kill him. I will scratch
 with my nails like a cat, bite with my mouth like a
 dog, and tear my adversary in pieces like a lion, in
 order (among other reasons) that 'the word of God
 and the works of God may not be in direct conflict!'
 The logic is as bad as the example would be pernicious.
 Has our friend forgotten, or does he now contend,
 the little hymn that was probably taught him in the nur-
 sery?
 Let dogs delight to bark and bite; &c.
 But little children, never let
 Your angry passions rise;
 Your little hands were never made
 To tear each other's eyes.
 A word respecting discontinuance. No subscriber,
 wishing to stop his paper, is under any obligation to
 give his reason for so doing; nor do we concern our-
 selves as to the why and wherefore of his withdrawal.
 He may not like the paper—or he may prefer some
 other—or he may not feel able to pay for it any longer.
 Whatever may be the reason, it is for him to decide
 for himself, and for us cheerfully to acquiesce in his
 decision. We are tenacious of principle, but reckless
 of patronage—i. e. it is no part of our design to see
 how large we can make our sub-crip-tion list, by mak-
 ing the Liberator popular; though, of course, we de-
 sire to have subscribers enough to pay for the expense
 of publishing the paper, which has never been the
 case since it was commenced; 'if so be' they can be
 obtained voluntarily, and with full knowledge of our
 'ultra,' 'fanatical,' 'incendiary' course. We make
 these remarks, because some of our friends, who
 through poverty or for some other cause, have been
 necessitated to discontinue their subscription, have
 apologized for so doing, as if they apprehended we
 might be led to doubt their friendship, or at least their
 interest in the anti-slavery cause. Far from it.

TEMPERANCE.

For the Liberator.
BOSTON, October 26, 1838.
The N. E. Temperance Society of Colored
Americans met in the Belknap-Street Church,
at 10 o'clock: A. M. The meeting was called
to order by J. T. Hilton, who briefly stated the
objects of the meeting—whereupon Rev. J. C.
Beman was appointed to preside, (the President
being absent.) Rev. George H. Black, by re-
quest, addressed the throne of grace, in a re-
verent prayer; after which, the delegates were
requested to present their credentials, which
being done, the constitution was, on motion of
A. W. Hanson, read. It was then moved and
seconded, that all persons who will subscribe to
this constitution, shall be members of this Con-
vention.
On motion, Mr. Thomas Van Ranssaler, of
New-York, was admitted an honorary member
of the Convention.
On motion, a committee was appointed to
nominate officers for the Society during the
year. Committee on nomination consisted of
Thomas Cole, Benjamin P. Bassett, and Rev.
Amos G. Beman. They nominated the follow-
ing gentlemen, viz:
President—J. C. Beman, Boston.
Vice-Presidents—G. W. Black, Boston;
Henry Foster, Hartford, Ct.; George C. Wil-
lis, Providence, R. I.; James F. Murray, Port-
land, Me.; Ezra Johnson, New-Bedford, Mass.
Recording Sec'y—John T. Hilton, Boston.
Corresponding Sec'y—Thomas Cole, Boston.
Treasurer—Coffin Pitts, Boston.
Executive Committee—Henry Weeden, Bos-
ton; Benjamin P. Bassett, Boston; John Levi,
Boston; L. C. Beman, Middletown, Ct.; Joseph
Brown, New-Haven, Ct.
A letter was read from the Connecticut State
Temperance Society, requesting to become aux-
iliary to the N. E. Temperance Society. On
motion, this request was unanimously granted,
with great cordiality.
On motion, A. W. Hanson was chosen Sec-
retary.
The Corresponding Secretary reported the
doings of the Society during the past year, and
the report was accepted.
The following gentlemen were chosen as a
Business Committee:—A. W. Hanson, Thom-
as Cole, Benj. P. Bassett, A. G. Beman, and
Wm. A. Burley.
Moved and seconded, that a committee be
appointed to wait on Messrs. Garrison, Grant,
and others, and also to request Temperance
publications—John T. Hilton and D. D. Rue.
A large number of such publications were pre-
sented by Wm. A. Burley, from Messrs. Ford
and Sleeper, and accepted.
Adjourned to 2 o'clock, P. M.
Afternoon Session. Met agreeably to ad-
journment. The President being present, called
the meeting to order. Rev. Amos G. Beman
addressed the throne of grace. On mo-
tion, the minutes of the morning session were
read and adopted.
The committee on Messrs. Garrison, Grant,
and others, reported, which report was accepted.
The Business Committee reported sundry
rules, which, after some discussion, were
adopted.
The following resolutions, also presented by
the Business Committee, were unanimously
adopted, after some discussion by D. D. Rue,
S. R. Alexander, John Levi, and Thomas Cole:
1. Resolved, That in the opinion of this Convention,
the use of all intoxicating liquors for drink is injurious
to health, wealth, and the pursuit of happiness; that
we deprecate such use of them; and that, as members
of the Society, having pledged ourselves to abstain
therefrom, we deem it our duty to do, and will therefore
use our utmost endeavors to persuade all others to like
abstinence.
2. Resolved, That in the opinion of this Convention,
total abstinence from the use of intoxicating liquors as
a drink, promises the only security against its ruinous
consequences; and that the success of the cause of
temperance affords us, notwithstanding the opposing
influences of the multitude, the highest encouragement
to persevere with untiring zeal, until temperance and
its kindred virtues be extirpated from the land.
3. Resolved, That we earnestly recommend to all
identified with the principles of temperance, to add their
names and influence to carry forward this noble en-
terprise, which has for its object the moral purity and
intellectual elevation of man.
4. Resolved, That we view with the highest satisfac-
tion, the increase of temperance associations in several
of the States; and should the colored people generally
unite in the formation of such societies, they would do
much toward perfecting a moral reformation.
5. Resolved, That the physical debasement and mis-
ery, as well as the degradation and suffering, entailed
upon offending wives and innocent children by cru-
el husbands and unnatural fathers, by the use of the
intoxicating draught, are enough to awaken deep em-
otion in every bosom, and excite every philanthropist to
strong effort for their relief, in the advocacy of total
abstinence from all that can inebriate.
6. That as colored Americans, having near at hand
the mental and moral improvement of the community,
and more particularly that portion with which we
identified, being designated as distinct on account of
color; and that as our moral habits are indissolubly
connected with our welfare; and that as total abstinence
from all which can inebriate is the only effective
means of promoting temperance, and expelling the sin
of intemperance, from home and antidote, from such
mental and moral elevation.
Resolved, That we must rise or fall together, and
that for the reasons above specified, we call upon every
colored citizen, in justice to himself, his posterity,
and his race, to join our cause.
Resolved, That in view of the success which has
under God, attended our labors and efforts, while en-
deavoring to promote the principles of total abstinence
from the use of all intoxicating liquors, we have great
reason to rejoice and take courage.
Thomas Van Ranssaler, of N. Y., then intro-
duced a resolution, inviting women to become
full members of the Convention—which, after
much discussion by David Rue and James F.
Murray of Portland, in the affirmative, and
John T. Hilton in the negative, was finally
withdrawn.
Benjamin P. Bassett then offered the follow-
ing resolution, which was seconded by Thomas
Cole:
Resolved, That it is the duty of parents and guardi-
ans, to have the children of the young and rising gen-
eration at heart, to seriously inculcate in the minds
of the young and tender, the principles of total ab-
stinence from every thing that will intoxicate, not ex-
cepting tobacco.
After some remarks from Mr. Cole, it was
moved by him to be laid on the table; which
motion, however, at the instance of Thomas
Van Ranssaler, was withdrawn, and the resolu-
tion again brought up for discussion. Mr.
Alexander made some remarks on the resolu-
tion. Mr. Van Ranssaler said he rose to op-
pose the sentiments of the resolution, but would
not advocate the use of tobacco, because he be-
lieved it was raised by unpaid labor. Wm. A.
Burley made some remarks respecting his own
experience of the use of tobacco, and hoped the
resolution might pass. Rev. Amos G. Beman,
of New-Haven, Ct. on rising, read the 34 article
of the Constitution, and opposed the resolu-
tion, on the ground of its unconstitutionality,
and, consequently, its passage would be incon-
sistent, as the requisitions of the resolve would
not be binding under the present Constitution.
John T. Hilton and Thomas Cole also opposed
the resolution on the same ground.
On motion, adjourned to meet at 7 o'clock,
P. M.
Evening Session. At 7 o'clock, met accord-
ing to adjournment. Rev. Mr. Cannon opened
the meeting by prayer. The chairman of
the business committee reported some regula-
tions, which were adopted. The minutes of
the afternoon session were read by J. T. Hil-
ton, one of the secretaries, and accepted. Mr.
Hilton then resumed the floor, which he held
at the adjournment, discussing Mr. Bassett's resolu-
tion. Mr. H. spoke at some length, respect-

ing the resolution, showing its inconsistency.
Mr. Murray, of Portland, also made some re-
marks in opposition to the resolution. Mr.
Thomas Van Ranssaler, Rev. J. W. L. W., and
Rev. G. H. Black, spoke in favor of it.
Messrs. Cole and Levi opposed the resolution.
It was finally lost, on the ground that the Con-
stitution of the Society had reference only to
the use of intoxicating drink.
The agent of the society, Rev. John W.
Lewis, then read his report, and made some
remarks.
A collection was taken to defray the expen-
ses of the Convention.
The following resolutions were then intro-
duced by the business committee, which were
accepted.
8. Resolved, That we view the use of intoxicating
liquors, as a drink, as morally wrong, and we deem
it our duty to combine our influence to promote their
universal abstinence as a beverage.
9. Resolved, That we cannot assent to the old but
common adage, 'out of two evils choose the least';
that advocating temperance from principle, and not
from expediency merely, we can have no alternative;
that having proved the sinfulness of the use of in-
toxicating liquors as a beverage, we will, in holding fast
the good, recommend abstinence from them; that
therefore we repudiate the practice of the moderate
drinker equally with that of the common drunkard.
10. Resolved, That as we deprecate the sale of al-
cohol as a beverage, we look forward with glad anticipa-
tions to the day when it shall be entirely prohibited.
It was moved by Thomas Cole, and seconded
by Rev. A. G. Beman, that they be taken
up separately for adoption.
Rev. J. W. Lewis spoke in favor of the first.
Mr. Garrison rose and made some eloquent and
feeling remarks, at some length.
Rev. William Collier then, on motion of J.
T. Hilton, seconded by D. D. Rue, addressed
the audience in a very feeling manner; after
which, the resolution passed unanimously.
The second resolution, on being read, elicited
some remarks from Mr. Van Ranssaler in its
support.
It was moved and seconded, that we adjourn
until 9 o'clock to-morrow morning. Mr. Cole
having the floor.
Saturday morning, 9 o'clock. Met agree-
ably to adjournment. The President, Rev. J.
C. Beman, called the meeting to order, and the
Rev. J. W. Lewis opened the meeting in an
appropriate and impressive prayer. The sec-
retary then read the proceedings of the last
Convention, which contained an amendment to
the Constitution.
J. T. Hilton made some interesting remarks,
with regard to the cause of temperance in the
city. The reading of the resolution of the busi-
ness committee, which was under discussion
last evening, was called for. Mr. Cole, who
was entitled to the floor, ably and at some
length supported the resolution. S. R. Alex-
ander said he should espouse neither the one
nor the other side of the question; but objected
mainly to the resolution repudiating the mod-
erate drinker equally with the common drunkard.
Mr. Jacob Lewis, of Thompson, Conn., spoke
in support of the resolution. Mr. Murray, of
Portland, Me., opposed it. Mr. A. G. Beman
spoke very eloquently and forcibly in support
of the resolution, and urged its passage. David
Rue, Thomas Van Ranssaler, of New York,
and Rev. Mr. Cannon, also spoke in favor of it.
It was passed by a large majority.
The business committee then presented the
following resolutions, which were adopted:
11. Resolved, That in adopting the 'pig' as their
emblem, 'stripped though he be, the vendors of alcohol
have chosen the most appropriate symbol that could be
found, characteristic of the habits of the animal, and of
those whom, as their symbol, he represents.
12. Resolved, That at the first quarterly meeting of
the N. E. Temperance Society, all the colored
clergymen in this city, be, together with their respective
congregations, invited to attend.
13. Resolved, That we deeply regret the practice of
those who keep shops to vend, or retail in any manner,
distilled, or other intoxicating liquors, to be used as a
beverage; especially those who are particularly iden-
tified with us, as a class in community; and, sincerely
desire and hope, that all such will immediately abandon
the traffic therein.
14. Resolved, That the thanks of this Convention be
respectfully tendered to the proprietors of this house, for
their kindness in granting the use of it to hold this Con-
vention.
15. Resolved, That the thanks of this Convention be
presented to those friends of temperance, who have
generously supplied us with a large number of copies
of annual reports and temperance pamphlets.
A contribution was taken up, in order to de-
fray the expense necessary to publish the pro-
ceedings of this Convention.
Mr. Murray, of Portland, presented the fol-
lowing resolution, in support of which he spoke.
Resolved, That this Convention will appoint and
support a travelling agent for the ensuing year, for
the purpose of lecturing upon the subject of Temperance.
Moved by A. W. Hanson, seconded by
Thomas Cole, that the thanks of this Con-
vention be tendered to the President, for the able,
dignified and impartial manner in which he has
filled the chair during the sittings of this Con-
vention.
Mr. William C. Nell, of Boston, presented
the following resolution, which was unani-
mously adopted:
Resolved, That this Convention do urge upon the
young men of New-England, the necessity of their
earnest co-operation in all measures calculated to stimu-
late them to renewed efforts in the cause of Temperance.
John T. Hilton, Thomas Cole and A. W.
Hanson, were appointed a Committee to procure
the publication of the proceedings of the Con-
vention.
The Convention then adjourned sine die.
J. C. BEMAN, President.
JOHN T. HILTON,
A. W. HANSON, Secretaries.

PROPOSALS
For publishing, in this city of New York, a weekly pa-
per, to be entitled
THE CHAMPION OF EQUAL RIGHTS.
BY JOHN G. STEWART.
The proposed publication will be devoted to the in-
terest and advancement of the People of Color of the
United States, and conducted upon the principle of
Justice to all men. The subscriber is fully aware
that to elevate the condition of the man of color, and
consequently the character and conduct of the whole
race, must be the infusion of a spirit of self-reliance,
and that this can only be accomplished by the publi-
cation of a paper, which shall not only be a medium
for the expression of their feelings, but shall also be
every colored man's newspaper, through which he
shall be enabled to see the progress of his race, and
be made acquainted with the doings of his fellow-
men, and the state of the world generally. It is
the object of the paper, to disseminate the truth
generally in the city of New York and its vicinity,
and through the hostility of the press, to show the
motive of the colored man is improved, and his
character is unimpaired moral character, and his
condition is elevated.
This paper will contain, independent of a general
summary of the news of the day and other miscel-
laneous matter, a condensed person, weekly, the
history of the colored race from the earliest times
to the present, and will also contain Biographical
sketches of the colored men of the United States,
and of the colored men of the world generally, who
have distinguished themselves in ancient and modern
times. It will also contain a full and complete
history of the colored race, and of the colored men
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